

*New England Pastors.*

*A Monitor for Communicants.*

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An E S S A Y

To Excite and Assist

Religious Approaches

TO THE

*Table of the Lord.*

Offered by an Assembly of the *NEW-ENG-*  
*LISH PASTORS*, unto their own Flocks,  
and unto all the *CHURCHES* in these *Ame-*  
*rican Colonies*;

W I T H

A Solemn TESTIMONY to that Cause of  
GOD, and RELIGION, in them.

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Mal. I. 7.

*Is that ye say, The Table of the Lord is*  
*Contemprible.*

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B O S T O N : Re-printed and Sold by S Kneeland,  
over against the Prison in Queen-Street. 1750.

THE BRITISH MUSEUM

TO THE LORDS OF THE TRINITY

Religious and Moral

of the Trinity



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A Monitor for

COMMUNICANTS.

**I**T is much to be desired; and how *sweet* unto our Soul, would be the *Desire accomplished*! That the **TABLE** of the **LORD** may be more *generally*, and after the most *worthy Manner* approach'd unto! The *Table* of the Lord, with his new-born Children, like *Olive-Plants* about it, verily, 'tis an *excellent Sight*. Worthy Approaches to the *Table* of the Lord, are *excellent Actions*; and they have a Tendency to make *excellent Christians*. At the *Table of the Lord*, we do according to his Direction, celebrate a very great *Appointment* and *Sacrament* of the *New-Testament*. There can be nothing more plain and positive, than that Order of our Saviour unto his Disciples; *Luk. 22. 19. This do in Remembrance of me.* Repeated by the Apostles of our Lord, after he was *received up into Glory.* (1 Cor. 11. 24, 25.) You need no stronger Proof, that some well known Seducers in our Days, are *Lyars*, and *the Truth is not in them*, in that they keep not, but seduce others from keeping that indisputable Commandment of our Lord Jesus Christ. But, how justly does the holy Lord, by permitting the *rising* and *hissing* of such a Sect among

11 A 2 11

among them, chastise his People, for neglecting the *Ordinance* which is decried and opposed by these *Gainsayers*! And, why, Oh! why, do so many that are far from the *Heresies* of that Sect, yet indulge themselves in the *Mis-carriage*, which one of their most noted *Heresies* does lead unto!

Our People generally confess, that it is their *Duty*, to draw near unto the Lord in this holy, and famous Institution. And most certainly, if you did it in a *worthy Manner*, you would also find it unspeakably for your *Interest*. It would mightily confirm your *Faith*, yea strengthen your *Sight*, of the *Doctrine* of God your Saviour. It would *exercise* the *Graces* of God in your Hearts; and the *Exercise* would be a sensible *Improvement* of them. It would furnish you with *Remedies* for all the *Distempers* in your Minds; your *distempered Souls* would be strangely relieved by the noble Medicines here dispensed unto us. It would *comfort* you under your Temptations, and with *comfortable Seals* thereof bring home the everlasting *Love* of God unto you. It would admit you to intimate Interviews with *Heaven*, and advance you to *heavenly* Satisfaction and Assurance; be a sweet Emblem of your coming to sit with your Saviour in his *heavenly Places*. Oh! Why will you deny, to your selves, these great *Consolations* of God?

The common *Apology* made for this Omission is; *I am afraid*; *I shall come Unworthily*; and by doing so, *I shall eat and drink Judgment unto my*



my self. But verily, this will imply something that will hardly be capable of an *Apology*. Have you done, all that you *can do*, that you may not come *Unworthily*? If you have *not*, then you *stay away Unworthily*. 'Tis a Sin, to come *Unworthily*. But, Sirs, 'tis also a Sin to *stay away Unworthily*. Suppose you had that Message by an infallible Hand brought unto you; *set all Things in Order, for thou hast not one Month more to live in the World; a Month shall devour thee!* What would be your Course in this Case? Doubtless you would immediately set apart a Portion of *Time* for it; ' And ' *confess and bewail all your Sins, and fly to the ' Blood of your Saviour for the Pardon of them, ' and earnestly declare, that you look upon ' every one of them, with all Abhorrence of Soul; ' and give up your selves unto God, with very ' serious Resolutions to acknowledge him in all ' your Ways: And with unspeakable Agony ' beg the Spirit of Grace to take Possession of ' you.* Have you *done thus*? If you *have done* this, you may with an encouraged Soul, come on unto the *Table* of the Lord. Tho' you are not *fully sure*, of your *Sincerity*, yet you may come, and may *do it in Faith*; inasmuch as you have no Evidence remaining, to proclaim and pronounce a predominant *Hypocrisy*: You have now no *evident Bar* to your doing of your *Duty*; and so you may and must go on with your *Duty*. But if all this be still *undone*, why do you continue in such an unaccountable *Stupidity and Security*? Why do you leave your

Interiour and eternal State, at such desperate *Uncertainty*? How can you bear thus to sleep *on the Top of a Mast in the midst of the Sea*? In hourly Danger, for ought you know, of a *Damnation that slumbereth not*. Your *first Work* must be immediately to do, what is to be done, by every Man, who expects to *Die*, and propounds a *Death* without a *Sting*; to *lay hold on everlasting Life*, in the Methods of a *repenting Faith* immediately. 'Till this be done, you not only *live in your Sins*, but also with a matchless Madness run the extreme Hazard of *dying in them*.

Sirs, The *Embassadors of Peace* have Cause, for *weeping bitterly* over you. 'What? Have we been labouring so many Years, to bring our People home unto their only Saviour; and have all our Pains been so ineffectual, that not half of our People have to this Day come to those *Dispositions of Piety*, upon which they may venture to the Table of the Lord? Surely, *we have laboured in Vain, and spent our Strength almost for Nought and in Vain*; or else we should see more of our People, with the Dispositions of a regenerate Mind, accompanying of us, at the holy Table!

If this Consideration will make little Impression upon you, Oh! Look up to your only Saviour, and hear his Heart breaking Expostulations. 'What! Have my People so little Regard unto the *Remembrance of their dying Saviour*? Did I, when I was going to lay down my *Life*, on their Behalf, ask them to keep

keep *alive* the Memory of what I have done for them, in a *Sacramental Commemoration* of it; and will they forget my *last Will and Testament*? Do I give them a precious Opportunity of *Communion* with me, wherein *one Hour is better than a Thousand else where*; and are they so intangled in the Lusts of this World, that they will not make ready to meet me, where I would *commune* with them? Oh! Consider of it.

But that which I should rather proceed unto, is; to set before you, the *Preparation*, which you are to make, that you may not come *Unworthily* unto the *Table of the Lord*. Having seen your selves *unable* to do any Thing, and *unworthy* that God should enable you, lift up a Cry to *Sovereign Grace*, that you may be enabled. O thou from whom is the *Preparation of the Heart in Man*, grant, grant unto me, the *Preparation of thy Sanctuary*!

And now;

First; you are to set before you, the *Covenant of Grace*, in all the Proposals of it; and express & renew the Compliance of your Souls, with all that is proposed.

The Demand of the great GOD, is; *Perishing Sinner, shall I be thy God, and thy Portion? Wilt thou take me for thy Father, thy Saviour, thy Leader? Shall it be thy chief Blessedness, to enjoy me, and to be employ'd for me? Art thou willing and resolved, for ever to depend on my JESUS for every good Thing, and follow his Conduct unto the Blessedness he has purchased and prepared*

*pared for his People ? Now let the Answer of your very Souls within you, be ; Lord, I am willing ; Thou hast made me willing ! This 'tis to come into the Covenant of God. Having truly done this, you may safely come, and seal the Covenant ; Come and ratify your Act and Deed. This is your Business at the Table of the Lord. Your coming thither, must be on this very Account ; it is for this that you are call'd unto it.*

Secondly. You must behold a *sacrificed Saviour* ; the *Lamb of God !* and make a *fresh Application* to the *Sacrifice* of your *Saviour*. Affect your selves with the View of your *Sins*, and of the *Plagues* to which you are exposed by your *Sins* ; and then, the Provision which God has made, in the *Sacrifice* of your *Saviour*, that your *Sins* may be all forgiven you. Own, you need such a *Sacrifice*, and renounce all Hopes, but in *That* alone ; and admire the Favour of God, that has provided such a *Sacrifice* for you, and allow'd you to *plead* it as your Atonement. Humbly Remonstrate ; *O holy God, thy Christ has been made a Sacrifice for my Sin. Infinitely do I want such a Sacrifice. I despair of all Help from any other. I present that most valuable Sacrifice before thee, and beseech thee for the Sake thereof to be reconciled unto me.* When you have truly done this, you may safely come, and put in your *Claim* for a Part in the great *Sacrifice*. This is done by coming to the *Table* of the Lord. It is to be the *Intent* and *Language* of your coming thither !

*Thirdly.*



Thirdly. Tho' you may be discouraged by the *Defects* which may still attend the *Work of Grace* in your Souls, yet you must feel the working of holy *Desires* in your Souls, to have that Work effectually carried on. A *Work of Grace*, lies in a Principle, inclining the Soul, To fear God, and prize Christ, and hate all Sin, and slight this World, and do all the Good we can to all about us, and look and long for the Felicities of the heavenly World. You must be heartily desirous, as to have a real Experience of this *Work*, so to have it carried on unto *Perfection*. The *Table* of the Lord has been spread, for the Nourishment of this glorious *Work*. The Person who is heartily desirous to have this Work nourished in him will be welcome to the *holy Table*. The good Things here, are for that hungry and thirsty Soul. Ah Soul, above all Things desirous to have the Image of God and his Christ brought unto *Perfection* in thee; Soul desirous to be cleansed from all Filthiness of *Flesh and Spirit*, and bro't unto *Perfection of Holiness*; the great King will say, Welcome to my *holy Table*; I have put a wedding Garment on that Soul. The Sense it has of its own Rags does bespeak a wedding Garment for it.

In these Things, there lies that which we call, An habitual Preparation for the *Table* of the Lord. There is an actual Preparation also to be endeavoured. And in order to this, A Time is to be set apart for it, a little before your coming. You must not begrudge Time for such a weighty and awful Affair. Shake off your secular Encumbrances,

branches, and command so much *Time*, as is requisite for the bringing of your Souls, into a *heavenly Temper*.

Now, In your *actual Preparation*, one Thing is to be this ; You must actually go over again the Points of your *habitual Preparation*. *Actually* do each of those *three Things* over again ; by which you will make it sure, That you have *really done* them. No Proof like this ; You best prove that you *have done* the *Things that accompany Salvation*, by *doing* of them.

But then, another Thing of great Consequence to be now attended is, A *Self-Examination*. So 'tis required, 1 Cor. xi. 28. *Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup*. In the Management of your *Self-Examination*, First implore the Help of God ; *Lord, Search me, try me ; see, and cause me to see, if there be any Way of Wickedness in me, and let not a deceived Heart cause me to perish with a Lie in my right Hand*. Then take the *Marks* by which the *Converts of Zion* are to be distinguished, and *examine* your selves, how far those *Marks* are to be found upon you. Put the *Question* to your selves, and let not your Hearts put you off, without a satisfactory *Answer* to it.

Enquire ; ' Is a glorious CHRIST most  
' acceptable to me in all his *Offices* ; and with  
' all his *Kindnesses* ; and would I fain have Him  
' to be *All* that unto me, which He is unto all  
' the *Heirs of Salvation* ? Do I rely on Him, as  
' my *Sacrifice* and my *Advocate*, before the  
' righteous God ; and also my *Leader* in the  
' *Paths*

*Paths of Righteousness?* Do I see Him outshining all *Creatures* in all their *Beauties*; and is it the grand Wish of my Soul, to be *conformed* unto Him? Does it unspeakably please me to *resemble* and *imitate* Him, in all *virtuous Things*? Yea, is it a Pleasure also unto me, to see my self in *Sufferings* made like unto Him?

Enquire; 'Do I look upon *Sin*, as the *worst of Evils*? Has the Contempt which my *Sin* has offered unto the great GOD, been the inexpressible Trouble of my Soul? Do I abhor every Thing that I take to be a *Sin*? Am I afraid of indulging so much as a *sinful Thought* in my Mind? Have I chosen *Affliction* rather than *Sin*; when I must undergo *that*, for the avoiding of *Sin*? And can I rejoyce in that *Affliction*, which I find mortifies my *Sin*, and prevents & preserves me from falling into *Sin*?

Enquire; 'Does the infinite GOD, appear in every Thing desirable to me; in every Thing, worthy to be *Loved*, worthy to be *Praised*? Have I placed my chief *Happiness*, in an *Acquaintance*, and *Fellowship* with such a God; and in having his *Favour*; and in being used in *Service* for Him; and in being brought where He shall be *All in All* unto me? Is my *Delight* in those Things that bring me near unto Him; And is it my Study to advance his *Kingdom* in the World?

Enquire; 'Do I desire the Prosperity of my *Neighbours*? Am I glad when Things go *well* with them; grieved when they go *ill*?

Is it my Endeavour to *do Good*, and not *Hurt* unto them; yea, to *do Good* unto them, who have *done Hurt* unto me? And wherever I see in any of them the *Piety*, which intimates their being related and united unto my *Saviour*, does this very sensibly endear them unto me? Do I *love* them, as my *Brethren*; as *Children of my Father*?

Enquire; Have I renounced the *Idols*, by following of which the *Ungodly* are led into *Perdition*? Do I *deny* my *Flesh* every Thing that God has *forbid*? Am I unwilling to *offend* God, that I may get any Thing, or please any *Man*, in this *World*? Is it my *Courtesy* to resist the *Temptations* of *Satan*, and reject them with *Detestation*?

These are the Things, after which your *Self-Examination* is to be inquisitive. But I must make some Remarks upon the Performance of this Exercise.

First. Tho' you do not, upon your *Self-Examination*, get beyond all *Doubts* and *Fears* whether you have these Things really in you yet you must not be by these *Doubts* and *Fears* hindered from going on, and coming to the *Table* of the *Lord*. If you have any preponderating *Hopes* that you have these Things, or cannot fairly and justly pronounce the *Sentence*, that you have them not; You may & should come. Come, as the poor Woman, that came *travailing*, to touch the *Garment* of our *Saviour*. Come and say, *Lord, At thy bidding, I come. I durst not forbear, what thou hast bidden me to do.*

Secondly



Secondly. While you are in your *Self-Examination*, to silence your *Doubts & Fears*, whether you have done these Things or no, the best way is, not only to *ask* whether you *have done* such Things, but now to *do them*. It is now a sweet Season to *do* all that belongs to the *new Covenant*; to *do* it, over and over again; The doing of it, will render the *Being* of it unquestionable. Upon every Stroke say, *Lord, Now, do this, if I never did it before!*

Thirdly. It is not only to be now examined; whether you have the *Graces* of a regenerate Christian? But it must also come into your *Examination*, *What there is yet wanting in your Graces?* You should enquire, In what you are all defective? And from thence prepare some *Prayer*, and some *Request*, which you will carry into the Table of the Lord; in order to the relief of those *Defects*, which are still found upon you. Sirs, The Church is an *Hospital*; 'Tis something like the Pool of *Bethesda* that you are now approaching. Find out the *Maladies* of which you are to make your *Complaint*, in expectation of here finding some *Relief*.

Lastly. You cannot be insensible, That this your *Self-Examination*, must be accompanied with all other *Devotions*, that may be suitable for your Soul preparing to meet the Lord; with *Contrition* for Sin; and *Confession* of it; with *new Resolutions* of a better Life; with the *Supplications* of, one striving to enter in at the strait Gate; and with reading the Word of God, and *Books* which may bring the *Coals* from the *Altar* to your Souls.

Having passed thro' this *Preparation*, I w  
now set before you, The *worthy Manner*  
coming unto the *Table of the Lord*. It shall  
briefly recommended, in only two Instructions  
*We will put upon you none other Burden.*

First. You must behold the *Sacramental*  
*lements*, and the *Sacramental Actions*; and affe  
your Hearts with suitable and Heart-melting  
*Meditations* upon them.

When you see the *Bread*, your Thoughts mu  
be on that *Body which God prepared* for you  
Saviour, therein to make himself a *Sacrifice* and  
an *Offering*. When you see the *Wine*, you  
Thoughts must be on that *Blood of the Son*  
*God, which cleanses from all Sin.*

When the *Bread* is taken by the Pastor; and  
so anon, when the *Wine* is taken; Your Tho  
must be on that Subject; *I see, I see, how the*  
*Son of God has taken our Nature; how the Word*  
*was made Flesh.*

When the *Bread* is blessed; Your Thought  
are to be: *Thus was my Jesus consecrated, and*  
*set apart for the Work of a Redeemer.* And  
anon, when the *Wine* has Thanks given upon it  
Your Thoughts are to be: *Ob! What Thanks*  
*what Thanks do I owe for my Jesus!*

When the *Bread* is broken; You are to think  
*Ob! What Grievs was my Jesus broken with*  
*when it pleased the Lord to bruise Him, and*  
*Him to Grievs! And He was bruised for our In*  
*quities!* And anon, when you see the *Wine*  
has been poured into the Cup; You are  
think: *Ob! how was the Blood of my Jesus po*

out, when his Soul was made a *Trespas-offer-*  
!

When the *Bread* is given ; and so anon, when  
the *Wine* is given ; you are to think : O my God,  
let thou give thy *Jesus* to me ! Yea, God hath  
loved the *World* !

When you receive, the one first, and anon the  
other ; it should be with such Thoughts as  
these ; O my dear JESUS, I receive thee, I re-  
ceive thee ; No longer will I deny thee an Entrance  
to my Soul ; at the Door whereof thou art now  
knocking ; O my Lord, and my God !

When you eat the *Bread*, you are to think  
and wish ; Ob ! Let me be united unto my *Jesus*,  
and strenghtned by Him. When you drink the  
*Wine*, you are to Think, and Wish ; Ob !  
let the Blood of my *Jesus* be applied to me, as pur-  
chasing Life Eternal for me ! Ob ! Let the Spi-  
rit of my *Jesus* enter me, and possess me, & quicken  
me for ever-more.

A Soul thus engaged, is at a *Feast of fat Things*  
full of Marrow, of *Wines on the Lees well refined*.

Secondly. You may find intervening Spaces,  
while you are about this *Work of the Lord*, for  
to prosecute many special Designs of Godliness,  
which would here have their most effectual Pro-  
secution. There are intervening *Pauses*, where-  
of 'tis Pity a Moment should be lost. Now, it  
were all *Wisdom & Prudence in you*, before your  
coming hither, to Shape some *holy Designs*,  
which you will come upon. Besides what the  
*Sermons* preached on these Occasions may lead  
you to think upon ; you may aforehand ponder,

der, *What remarkable Deficiency in my Christianity should I now seek to have repaired? Or, What is the Distemper in my Soul, that I will now go to the Lord my Healer, for the healing of. Or, What is the Temptation, with which I am now most in Danger to find the Tempter too hard for me?* At the Table of the Lord, Look upon your Saviour, as first *purchasing* that Favour of God, which you are now pursuing of. Declare that you *receive* what is before you, as a Token, that you *rely* upon Him for that Favour. Then look upon your Saviour as on the Throne at the Right Hand of God, able and willing from thence to dispense it unto you. So go on expressing the Reliance of your Soul upon Him, for that *Favour* in all the Parts of it; Say, all that you would have; until you can conclude, *Lord, All my Desire is before thee, and my Groaning is not hid from thee.*



A TESTIMONY, *address'd unto the People of New-England, from a Number of their Associated Pastors; Convened at Dedham, 4 d. III. m. 1714.*

FOR as much as by the Suggestions of the *envious Enemy* of Mankind (whose Design is to prevent Men of the Enjoyment of the spiritual Influences & Blessings especially obtainable at the *holy Supper of the LORD*) very many of the *Children of the Covenant* do contentedly perse-

vere



# A TESTIMONY.

15

were in a most scandalous and criminal Neglect  
of that holy Ordinance; most absurdly justify-  
ing their Delinquency therein by an Allegation  
of their *unfitness* and *unpreparedness* for it, which  
itself is an *heinous Iniquity*: And for as much  
as by this Means the spiritual & eternal Estates  
of Men are under no small Disadvantages; and  
the visible Covenant-People of GOD dreadfully  
exposed unto *unchurching* & *discovenanting* Dis-  
pensations, under the provoked Wrath of Hea-  
ven: Therefore we cannot but be sensible, that  
it is our Duty to do all that we can (by the Help  
of our LORD JESUS CHRIST) for the Re-  
medy and Redress of this great Evil; And we  
do hereby most solemnly bear our *Testimony* a-  
gainst it; it being diametrically opposite to the  
required glorifying of *God's Name*, and Advance-  
ment of his *Kingdom*, and doing of his *Will*, which  
as our blessed *Saviour* has taught us) Men must  
have most at Heart on Earth, if they intend for  
Heaven: And for as much, as our Reverend and  
worthy Brother, (whose *Praise is in the Gospel*  
*broughtout the Churches*) has, (according to the  
Wisdom given him of GOD) formed a Dis-  
course, Intitled, *A Monitor for Communicants*,  
which upon our perusal this Day, we find, not  
only to be very solid & orthodox, but also judi-  
ciously adapted to the Removal of the Objection  
above-mentioned, of Mens *unfitness for the Ta-  
ble of the LORD*:) we cannot but think that  
the general Spreading of it thro' the Land, might  
(by the Blessing of CHRIST) not a little  
conducive to the putting forward the desired

Reformation of the aforefaid Neglect of the LORD'S SUPPER. And we do earnestly exhort all, (in the Bowels of Christ) into whose Hands the said Discourse may come, to subject their Consciences & whole Souls unto the holy Word of GOD, and Will of CHRIST therein presented unto them: And in the Name of the LORD JESUS CHRIST, We solemnly Charge such of our People as are guilty of the scandalous Neglect of the sacred Supper of the Lord to endeavour to repent and reform, as they will Answer it to their great Judge at the *Last Day*.

Now, May the precious Blood of CHRIST be sprinkled upon them, and the pardoning Mercy of our heavenly Father be dispensed to them, and the verticordious Influences of the eternal SPIRIT be vouchsafed to their Souls for their Salvation! And may that choice Discourse be blessed to 'em for their spiritual Good  
*AMEN.*

*Zechariah Whitman*

*Peter Thacher,*

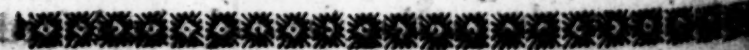
*John Norton,*

*John Danforth,*

*Joseph Belcher,*

*Nathanael Eeles.*

*With the unanimous Vote and Consent of the whole Association.*



from the Rev. Mr. JOHN WILLISON'S Sacramental Meditations and Advices. MED. xxviii.

From REV. I. 5.

*to him that loved us, and washed us from our Sins in his own Blood.*

THE Love of Christ in becoming Man, and shedding his Blood to ransom & save Sinners of Mankind, will be the eternal Song of the Redeemed above, & why should they not begin this Song here below? — Never was there such Matter for Songs of Praise as the unfathomable Love of Jesus, his Name is Love; and therefore is to me as Ointment poured forth. I'll remember his Love more than Wine. His Nature Love; his Words & Actions were Love: He taught & practised Love; he lived in Love, was full of Love, & died for Love. — O what Thot's should I have of this free & undeserved Love of the glorious Son of God, who was intreated by no Man, and even hated of all Men; yet in his Love intreats & undertakes for Man, saying, tho' he be my Enemy, I'll be both his Surety and Sacrifice, I'll drink the Cup of Wrath, he made Sin & a Curse for him, I'll pour out all my Blood & die for him. — O how shall I speak of this astonishing Love to thy Enemies! To have spared our Lives had been great Mercy, but to give thy Life for ours is Love unspeakable! — Oh! Lord, thou hast found me in my Enmity, and yet loved me! When my Hand was lifted up against thee, thy Arms were open to embrace me! Nay, thou hast opened thy loving Heart to shelter Rebels who trod thee under Foot! Thy Heart burned with Love to them

them who cruelly pierced it ! Thy Bowels yearned towards those that raked in them with bloody Hands ! Surely Eternity itself will be short enough to celebrate the Praises of our glorious *Immanuel*, who loved us, & washed us from our Sins in his own Blood. Worthy is our slain bleeding Lamb, of eternal Hallelujahs from Men and Angels. Lord fit my Heart for these new Songs.

O never was there such a Miracle of condescending Love to the Sons of Men, as this of the eternal Son of God, his becoming Man to suffer in Hell for them, and pour out his Blood to wash them from Sin that kindles Hell-Fire against them. Glory to the Lamb for his Fire-quenching Blood, & for his preventing Love that kept me from feeling of this Fire ! O how would this Love have affected me, if Justice had sent me to Hell, & kept me there one Year, or one Month, or but one Day ! Surely, one Day in Hell would have made me prize and praise redeeming Love and redeeming Blood, at another Rate than now I do. — Or had I seen the Damned in their Misery, despairing & without Hope ! Or had I seen my agonizing Saviour in the Garden sweating Blood for me ; or seen him dying on the Cross pouring it out at five big Wounds to the very last Drop to wash away Sin ! O would not I then have valued the great Remedy & Salvation he now tends to me ! — And is not all this which now I hear in the Word, and see represented in the Sacrament, as true, as real and certain, as if I had seen it with my Eyes ?

And now when I go to behold Christ dying and bleeding in this holy Representation, even the



Lamb of God sacrificed and slaughter'd for  
 Sins ; Lord, touch my Heart that it may be  
 ably affected with the Sight, so as intensely  
 love my blessed Saviour, and to hate my  
 ed Sins.—O how should I, at this Occasion,  
 covered with Shame and loth myself, who  
 e both procured the Death of Christ by Sin,  
 sinned against his Death, by slighting his  
 od & neglecting his great Salvation.—Oh !  
 n chargeable both with the Guilt of Christ's  
 od, and of murdering my own Soul.—Oh !  
 don and *deliver me from Blood-guilliness, O*  
*God of my Salvation.*

My Sins have indeed shed the Blood of Christ,  
 Lord, impute not the Guilt, but the Merit  
 this Blood to me.—Lord, what Profit is there  
 my Blood ? Surely the least Drop of thy dear  
 's Blood is of more Value than a Sea of mine.  
 whole Sea of it can't wash away one Sin, but  
 rd thou callest me to look unto the Lamb's  
 od that takes away the Sins of a World.  
 is not this Blood more powerful to wash me,  
 n my Sins are to defile me ? Is not its Vir-  
 as fresh still as when it dropped from his  
 ounds on the Tree, or in the Day when it  
 ansed three Thousand at once ? Is not thy  
 's Blood a sufficient Satisfaction for all my  
 s, a full Price for my Redemption ?—O my  
 al, thou art now near the blessed Remedy for thy  
 ilt & Pollution, this is the only Well of Sal-  
 ion & Fountain of Life ! O canst thou see  
 rist's Blood running, & not desire to be bath-  
 in it ! Now the cleansing & healing Streams  
 on both Sides of the Table ; now let me  
 apply



*Dialogue between CHRIST and the SPOUSE.**From the aforesaid AUTHOR's Spiritual Songs.*

## SPOUSE.

LIKE sweetest Ointment smells thy Name,

Dear JESUS, unto me.

Hence Virgin Souls send out a Flame  
Of holy Love to thee.Draw me, and we'll run to thee;  
Blest King, thou didst me bring  
To thy Chambers, hence will we  
In thee rejoice and sing.

More than the Taste of richest Wine,

Thy Love think on we will;

Most costly was thy Love-design;

The Upright love thee still.

Tell me, Good Shepherd, whom I love,

Where thy dear Sheep are fed;

Shew me the Paths wherein they move,

And where they find a Shade.

Leave me not in a wandring Course,

Like those who loose their Way:

With Flocks of thy Competitors

Let me not go astray.

## CHRIST.

ART thou bewildred my fair One,

And canst not find thy Rest?

Come, follow my Direction,

I'll shew thee what is best.

In Footsteps of my Flock go on,

The Shepherds Tents keep nigh:

Thy Kids and Young-ones bring along,

So thou shalt meet with me.

## SPOUSE.

WHILE at his Table sits the King,

My Spikenard smelleth sweet:

My Graces languishing do spring,

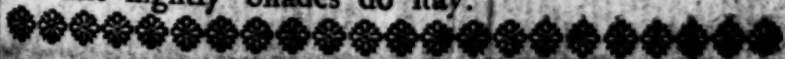
With this Sun's quick'ning Heat.

Dear JESUS, as a Bunch of Myrrh,

Shall in my Bosom lie:

To lodge with me he'll not demur,

While nightly Shades do stay.



CHRIST AND THE 27052.

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